

# THE GOSPEL NET BEING,

Now Opened to all Nations

ON

Discovery of the Scriptures of Vision

Heaven, Vision, Illumination, and Divine

Revelation, especially in the years 1843

and 1844. To the world of

the present, and all in the year 1844.

and all in the year 1844.

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# GOVERNMENT

of the State of New York

in the year 1847

and in the year 1848

and in the year 1849

and in the year 1850

and in the year 1851

and in the year 1852

and in the year 1853

and in the year 1854

and in the year 1855

and in the year 1856

and in the year 1857

and in the year 1858

and in the year 1859



# The ELEVEN PILLERS to the Porch of heaven.

**T**He vision of all is become unto you as the words of Isaia 29.  
a Book or Letter that is sealed. This sealing by  
Daniels vision of a man in linnen, and by his words  
first of a long time in chap: 10th. and by these words, Shut  
up the words and seal the book until the time of the end, chap:  
12th: also by Johns vision of one like to the Son of man in a  
long garment, and by other descriptions of the man in each  
place, and by the event of things. The Son of man, 2. It  
seem to have placed by two words, Buy and write, that man  
propheesied of by Daniel after the death of the Messia in chap:  
9th. a long time after his Lord on the white horse in the  
Revelati: to be followed by the Armies in heaven in white  
linnen. 3. It is seen to be done for a discovery open and  
manifest to the world who are the Jewels of God. 4. So done  
not without a Remembrancer or written Reprobesying book, as Mal: 3,  
in Malakie and in Rev: 10th. having said, He could not  
forget his children, no more than a Mother her sucking child;  
which book might be no longer sealed or useles than until the  
Son of man in heaven spake by his Divine power (he had  
spoken for sealing verse 4th.) and again for revealing verse  
8th: Go take, or come and take the book that is open. He  
will reply, whither shall we go for it? Answer it made, The  
man to whom it was said, Buy again and write again,  
standeth in the Angels place on sea and earth with the opened  
book in his hands, verse 9. 5. Have saith as a grain of  
Mustard seed, and say to that great Mountain before Zeru-  
babel, (his Name signifies a father of Babel,) who art thou  
O great Mountain who feedst on Kings and Nations as on ma-  
ny waters, Be thou removed and cast into the Sea: The  
Kingdom of heaven is like a grain of mustard seed, which a  
man took &c. 6. Temptation and consolation both are in the  
same serpent uplifted: so is crosse and blessing both from the  
name

**Name crosse:** In P<sup>r</sup>-crosse 1647. where I lived and had the  
 Title of a Merchant I cryed Jah Jah, Jam Jam, saying, that  
 I began to speak Hebrew: but in 4. or 5. dayes, I said, He  
 must be a Merchant that is a King: for I had sent goods  
 to Livorna. Here Christ began in this crosse Lane to heale  
 the Man of sin the framer of crosses. 7. He had said,  
 Before Abram was I am, I am Now hence might come,  
 To prove this much more the merchant day of denying our  
 selves and following, The word: And a sig for the King of  
 Spain: Now we learn the parable of the tender years of the  
 Fig-tree branch. 8. In lifting up the sign of the Son of man  
 in heaven, marvel not if Christ, (who said before Abram  
 was I am,) on him do write Abram. 9. Jeroboam  
 by counsel made two Calves of gold: (Kings and Rulers  
 take counsel against Christ, Psal: 3.) of old they are grown  
 to be two Beasts in the Revel: A man of God comes to  
 Bethel and cryeth, O Alter Alter, Josiah shall come &c.  
 The fellow of John comes from Bethel, saying, O Alter  
 Alter give up the souls in white Robes to cry for vengeance, fish, The  
 Alter and true worshippers are measur'd. And we have a gold seal,  
 and the gold of the Prophets to oppose the said golden Beasts. 10. Da-  
 mianus a Spaniard would close up every Psalm with Gloria Patri.  
 The brightnesse of the God of Israel hath made from the East the earth  
 to shine with his glory, in that hence he gives light; That ye ad to the  
 year of Damianus 367. (Christ leading me from Paternoster the white  
 horse head therein, in 1637.) \* Daniels number 1190, that is to  
 367. and ye find Christ to close up Daniels number to the glory of  
 his Father (from Paternoster,) his word of the white horse in and by  
 that leading. 11. Like as he had witnessed to his own word leading me  
 out of P<sup>r</sup>-Crosse a Merchant, so cast a letter sealed with the gold ring  
 a pillar Serpent and Eagle under stone, in 1647. on the Royal Exchange  
 a place of Merchants meeting. Ye are a chosen Generation a Royal  
 Priesthood; ye shall go forth and grow up as calves of the stall Mal: 4. 2.  
 Merchants bring up no calves! But I did in 1655. And pray God that  
 ye may follow the worshipping Beasts. If like a thief ye wrap not up the  
 the richest things together in bawle, ye loose all. Place the flame and  
 wings to the praise of our Lord the Son of righteousness, Who Bap-  
 tizeth with the Holy Ghost and with fire.

\* 367  
 † 1190  
 \* 557

v. 11. 1.

TH. or IP.



# The Discovery of the Testimony of Jesus, the Spirit of Propheſie; To all People; But eſpecially to the Miniſtry in White Linnen or out of it.

**H**ear what the Spirit ſaith! Ir, from the \*ſword <sup>Re. 19.</sup>  
going out of the mouth of him who ſitteth on <sup>15.</sup>  
the Horſe ſeeketh to excite dread (like as by  
the opening of the 7 Sealed Thundering An-  
gels *Rev.* 10. 4.) The ſword meaneth a voice: a voice,  
it ſealeth the ſayings of the 7 Thunders verſe 4th. and  
the like voice from Heaven verſe 8th. ſaith (reſpecting  
this time,) To us, Go take the Book that is open.  
Well ſpake the Spirit on me *Anno Dom.* 1662. What  
me! what me! O Unworthy what me. I wept ſaith  
*John* (ye ſee how the Spirit now answers it of Old,)  
becauſe no man was worthy to open the Book. For <sup>Re. 5</sup>  
*Iſaiah* had prophesied no leſſe plainly of this Book than <sup>Iſaiah 29.</sup>  
of the Prince of peace, A Book is deliverd to one that <sup>11 12.</sup>  
is learnld, ſaing, Read this I pray thee, and he ſaith  
I cannot for it is ſealed: and the Book is delivered to  
him that is not learned, ſaying, Read this I pray thee,  
and he ſaith, I am not learned, A book of Remem-  
brance is writen in the day of Gods making up his  
Jewels for them who fear him: and here to the Sun  
of righteousneſſe his ariſeing, flame and wings is ſound. <sup>Mal. 4.</sup>  
This wiſdome of the Lamb in his opening the book is his  
ariſeing, O *Daniel* ſhut up the words and ſeal the book  
unto the time of the end. I heard (ſaith he,) but I un-  
derſtood not. He had foretold in chap: 9th, of the <sup>chap: 12</sup>  
Death of the Meſſia, and the ceaſing of the oblation, <sup>4. 8.</sup>  
and end of warres and full conſummation on the de-  
ſolate

26. solate after the City is destroy'd : the meaning is *Jerusalem* the chief City in the land of *Judea*, as *London* in *England*. From the time that the daily sacrifice shall be taken away, and the desolating abomination set up there shall be 1290. dayes : I pass by the year 71. (or 73. (it of the Cities destruction to 365 : The period of 1290, from 385, poynteth at the opening of the book, like as the period of 1260, thence doth poynt at the vision of the white horse, and to the outside of the white throne 1625 : Yet none can believe it who doth not first believe *Johns* fellow and the Spirit : To effect it, the Spirit speaks on me, Buy and write, and it moved me to send a bottle of Wine (whither I thought it would not be accepted,) so with authority, I bring in the cry of the the third thundering Angel against the Beast and \*Image, like as by the white horse I bring in strength against the Beast and false †Prophet. For ye have not the word write from the end of *Rev.* 3. until he had here named the Angel \*flying with the everlasting Gospel verse 6. of 1541. and the other verse 8th. to begin 49. year after ; and the third (to begin at his 49. year end,) verse 9, 10. after it. He said, A voice from heaven said unto me, Write, Blessed are the dead (count it from 1541) from henceforth saith the Spirit. Yea : He limits a time from the Angel of verse 6. (he being another Angel from the third counting backward,) though he say not, Write, but to the third. Having said, A voice from heaven said, Seal the sayings of the 7. Thunders (these are the 7. Angels in *Rev.* 14,) and write them : not, he hath named *Johns* fellow to the opening of heaven by the reprophecie of the little book, and to the horse *Rev.* 19. 10. that opening also after the river of life *Rev.* 22, he nameth him again and the Spirit of Prophecie, verse 9, 10. ere he will bring in this Countermaund,

Seal

\*Re: 14.

9. 10.

†Re: 19

20, 21.

\*Re: 14

6.

1541

49

1590.

49

1639.

\*Re: 10

4

11

Seal not the sayings of the Propheſie of this book, rendring this reaſon, For the time is at hand: and he had linked to the white throne in *Rev.* 20. 11, 12. another opened book, which is the Book of Life. As if he had ſaid,

When the voice ſhall ſpeak again from heaven, to him on whoſe ſpirit he ſealed the voices of 1632, it of 1634. Thou haſt more than if thou haſt all the world) it of 1647, of a ſealed letter caſt on the Exchange, *London* ſtand or thou art undone, and thence new ſongs until the year of change of Throne 1660: Now a voice ſaying of a white horſe and rended paper, Buy again and write again or to hell: and ſith I never durſt to queſtion this voice but that it was from God: I ſay now it ſpeaketh again from heaven, He looks upon the man *Johns* fellow as ſufficiently inſtructed, which better he made to appear at the end of 1661, by two ſpiritual dreams (one, The man of ſins heads cut off,) and by impulſion taking Brightman one of the 4 book chariots or winds of the heavens, ſeeth himſelfe bleſſedly directed of God to a white horſe, for elſe he might have bought ſome contrary colour: ſo the colour, year, and words are all ordered; yea and the books bought *Auguſt* 1661: and the white ſinnen is not liſted up again in the places of our worſhip from the throne of C. the ſecond until 1662. to follow ſ the horſe; like as in the ſ interval before it followed the white horſe viſion. And,

A viſion of a white † Fox on a high ſeat is given 1664, the ſeat I minded not, tranſlate to it whitenefſe from † Decem the Fox and from White-Hall. Learning, 1664

That this is the very throne propheſied of to which is linked the opening of the books, (and the product is, the book of life or tree of life and healing 2 leaves:) & Re: 22 and the ſpace backward from this throne of *Rev.* 20. 1, 2 to the throne of *Rev.* 4th. is the river of life. *Daniel* having laid down the death of the Meſſia but not for himſelf

himselfe, and of the Prince that should (whom we say is *Time*;) come and destroy the City, resteth not in that one desolation 71, or 73. But the Spirit in him sheweth it seeketh another by that end of chap 9th. Therefore I before noted (for the Epocha) the year 365: He thence therefore in chap: 10th, hath in vision as in verses 5th. 6th. A thing revealed unto him and the thing was true but the time appoynted was long saith he. What shall poynnt out the long time if not the said 1290, to his words, From the time that the daily *b*Sacrifice shall be taken away &c. To what can it point so much to the glory of Christ (who nameth *Daniel* and the end of *i*Judeah,) as to this part of his word the white horse heard in *Pater noster*, and to the begining of 1656 in which year by *i*mpulse I was moved to go and live a fourth time there. To his vision ye have a man described by linnen, lighting, berril, eyes like lamps of fire, *i*armes and feet like Brasse, girded with gold, and the voice of his words like the voice of a multitude, the event shewes a multitude of providences, that to the multitude of creatures at this latter opening, may answer to all creatures in heaven, and earth, and in the sea praising God and the Lamb at the first opening & by the Lion and the Lamb that was slain.

By the wings and flame in *Malakie*, ye are to referre the wings, flame, throne, and man in *Ezekiel* above upon it: the man in chap: 40. whose appearance is like Brasse with a reed and line of flax: these to me, and also guists of fire and motions with fire, I being free of the company of the Girdlers, and partaker of the linnen, doth shew it to be, so to be referred by the Eagles wings, The words of him the Son of man in *Rev: 1*, 14. answering to the vision in *Daniel*; and he sits by this whitnesse on the white *b*cloud on his ser-

servant clothed with a cloud *Re* 10, 1. *Moses* lifted up for healing a Fiery Serpent of † Brass: and our Lords lifting up is likened to it, *John* 3, 16. Referre it and the wings to the Son of righteousness his offering Grace in the most universal sort at the throne of *Constantine* the great, (and healing to all believers,) who hath the Eagle double displaid: but more exactly the time pointed out is, The end of the 1290 or the end of 1260. dayes, at either end or side, or else it were impossible to know the healing leaves to the tree of life on that side and on this side the River of life. I had stumbled to see a trodden people, of a Woman sed in the wilderness for 1260 dayes of years (and fled by wings of an Eagle thither for a time times and halfe from the Serpent,) called a City but that the visibility of these is on either side; also sed are they all that time by Christ the tree of life: his leaves are for healing the Nations here, as they were there, see in all that long time the Court is cast out or rejected. Our high ones now are come to such a light as God pleaseth to give: and the high ones of Old to the light prophesied of by \* *Isaiah*, The Gentiles shall come to thy light and Kings to the brightnesse of thy rising. This brightnesse is set forth after the word come up hither and I will shew \* thee things which must bee hereafter. A throne was set in heaven and one sat upon it. God had now taken the power from Gentiles or Pagan Emperors, under whom the Kingdom of heaven suffer'd violence, and the violent took it by force, even by the losse of their heart blood, The word having gone forth first upon that first white horse at the first seal opening. The second seal sets forth an horse that is Red, and the rider hath a great Sword, and takes peace from the earth. These and the other two colours of the horses are fitted to what followed, or went

† *Numb*,  
 21, 8, 9.

† *Rev* 12,

1, 3.

† *Rev*, 12

6, 14.

† *Re* - 11,

2

\* *chap* 60,

1, 2.

\* *Re* - 4, 1

† *Rev* 6,

1, 2

before (in part of them) *Johns* writing: This was in the first 300 years in the ten Grand Persecutions. Now

About 40 years after the first setting up the throne there began a falling away, and the first revealing of the man of sin soon followed: the latter falling away is at and after our white throne: and there is in 1666 a brightnesse of the coming of Christ wrath \*against it. To plague us by *London's* Flame and to turn us back to his truth.

\*2 Thes.  
2, 3, 8.

\*Rev. 5,  
6.

\*Re. 20,  
4.

The King of the *Jews* the Lamb of God that had been slain ere he takes the book \*out of the hand of him or them on thrones, judgement being given to the sitters on them & thrones (as in *Re. 4, 1, 21*) in *Re. 20* 4. to set it up in Heaven hee brings in the Princely Armes of *Judab*, the Lyon, a Scepter of *Jacobs* breathing who there called himselfe *Israel*: *Judab* signifies Praise God. First Note, that on the occasion of the books opening the Elders and 4 worshipping Beasts do praise God: (and in chap. 6th opening the first 4 seals is ascribed to 4 Beasts that say, Come and see:) the 4 Evangelists, so do all creatures praise God in *Re. 5, 13*: and the Old Testament books, (as there the 4 Beasts & Evangelist books,) are counted but to 24 Elders. 2. One of the Elders said, weep not, for in the Elders book *Genesis*, *Jacob* had said, *Judab* is a Lyons whelp: from the prey my Son thou art gone up; that this may answer to the Heeler which is the signification of the name *Jacob*, for he heeled his brother *Esau*; and he on the white horse, even *Jesus* we look for to heale and to overthrow the Beast and false Prophet or the \*man of sin with this his coming. 3. Because *Judab* conched as a Lyon: and Christ hath closely couched Parables even these Mysteries: he uttered things kept secret from the foundation of the world, even at thence till now. 4. The Lamb, because *Jacob* had said, The

Scep-

†chap. 49  
10.

\*2 Thes.  
2.

†Mat. 13  
35

Scepter shall not depart from Judah (now what is the Scepter but the *Lyon Judahs Armes*) untill *Shiloh* come: this linking the *Lyon* to him proveth the *Lamb* to bee *Shiloh*. Jewes and Christians have confessed *Shiloh* to mean Christ. 5, Consider that the Fox Herod when Christ came newly raced out the Princely Armes of Judah the *Lyon* as we gather by what we saw done by Oliver in our high places or Churches, the *Lyon* was raced out. therefore by linking the *Lyon* to the *Lamb* so set forth the opening that had been, seeing it serveth to us also for this opening, and change with us as those changes before and by the year 365; so I say now with us the *Lyon* having been out from about 1651 until 1660 that it was set up again, he displayeth hereby himself *Alpha* and *Omega*; for the *Lyon* now serveth to this opening, and the vision of *Lamb* to it like as to that. 6. Because ye have the Harp of new Songs that none could learn, and the 144000 sealed *Israelites* linked together to the praise of the *Lamb* upon *Sion*; To me before the lifting up the Crosse and the Harp in our Churches it was given to sing new Songs in 1647 that none learned, then to cast the Letter sealed on the Exchange: One quarter of Lamb is in 1664 \* given, in Vision in figures 14, which by placing 12 as ye see was presently turn'd into 144 the same in sound excepting the thousands: 144 it is measur'd by the Angel with the reed according † to the measure of a man of the Angel; whereby the Angel of *Rev.* 19, 10. is seen by Johns fellow to mean a man.

It concern'd our Saviour to make this appearance from the East-Ryding On a place eminent for sea waters, and fresh broad Springs, that run into a Plaine and into the Sea for Desert is Plaine in the margent, *Ezek.* 47, 8. Now to it before note, that 144 is as a mark of the man to \* *Jerusalem* wall: that this *Sion* or people

† Re. 14.  
1, 2, 3.

\* Decem  
30.

24  
12  
144  
† Re. 11  
15, 17

*Isaia* 33  
20, 28

\* Re. 21  
ple 19.

plebeloved of God may lay claim to the glory of the God of *Israel* whose voice is as the sound of many waters coming from the way of the \*East, like as those with the Lambo *Mont Sion* being 144000, have a voice from Heaven to them is the voice of many waters: and the Angel that sealeth them in *Rev.* 7, 2, ye see ascendeth out of the East with the seal of the everliving God. Our Jesus by gathering the *Eagles* in such a place as this the East, or giving the person with the same seal here to arise sheweth himselfe the everliving God: who, as he hath displayed the sealing and revealing of the 7 Thunders gives a great thunder, hence answering to the great thunder \*in verse 2, just before the Harpers: so that our Harp and Crosse lifted up is a notable sign. Go teach all Nations baptizing them, (herein he maketh use of waters) and lo I am with you even to the end of the world: the works which God gave him to finish bear witness of him. The voyces that are made from Heaven, are just by waters, *Rev.* 14, 2.

Ye must know that the Papists for a long time had so closed the book in Latten that no Isles or Kingdomes for now about the space of 120 years, like our two Isles Churches or Candlesticks, have received light like unto our two to read the book so long time opening, whereby to withstand the Beast and Image, Therefore now that he bringeth forth the third Angel with the wine of Gods wrath against an enemy the same with Queen *Mary* though in the Nations beyond these Isles, or there the Enemy professedly is: and here professedly the opening: I say inconsideration of 120 years opening to us, it is that he saith, Go take the Book that is open in the hand of the Angel on Sea and \*earth. This the place where it is open being a chief and certain mark amongst the rest, That now it must propellie \*again before peoples and Nations &c. verse 11. Not only

*Ezek.* 43

3

*Re.* 14,

3

*Re.* 14, 2

† *Mt.* 10,

19, 20

*Re.* 14,

9, 10.

\* *Re.* 10

8,

11

only by the servant being here are these things to our  
 Ills, but thus by *Isaiah* they shall sing and cry aloud from chap. 24.  
 the Sea; Glorifie the Lord in the fires, the name of 14, 15  
 the God of *Israel* in the Isles of the Sea, Islands in some  
 books it is: From the uttermost part or wing of the  
 earth: this part that I am in is in the shape of a wing. 16  
 The Lord hath now punished the Host of the High  
 ones that are one high and the Kings of the earth upon  
 the earth; and after many dayes shall they be found 21, 22  
 warning or visited. How well doth this occurse to set  
 forth his word in *Rev.* 19, 13. like as it in *Rev.* 6, 2.  
 or it noted of *Isaiah* 60. Kings shall come to the bright-  
 ness of thy rising.

The East and the waters is his glory. A third is the *Ezek.* 43  
 shining of the earth, to proye this a Prophecie to this  
 time, to those two adde these, That ye have the throne  
 in *Ezekiel* first, set forth by a precious stone; so ye  
 have of a throne in *Rev.* 4, 3: and *Jerusalem* hath its  
 wall garnished with all manner of precious stones. why *Re.* 21,  
 so? But because it contains the Jewels of God *Mala.* 3.  
 3. and these, (now the Kingdom of Heaven is likened,  
 or brought about to the likenesse of a man seeking hid  
 treasure, and to a Marchant man seeking pearls,) are  
 all sought out and found, as *Isaiah* speaks of the re- chap. 64  
 deemed of the Lord, A City not forsaken: they are  
 found by a man who hath had the title of a Marchant;  
 by the event ye have seen, God at this time hath tyed  
 to present things Real, Nominal, Signall, Picturall or  
 spiritual: I say spiritual, because I have yet found  
*Jerusalem* only to consist in the gifts of Gods grace  
 in me in 28 years which did end in January 1660,  
 which I hope to see, or that others soon shall to consist  
 of many believers: I found it South of *London* on my spi-  
 rit in April 1663: Hid treasure differs not from seal-  
 ed treasure. And this same building or framing things Mat. 13,  
 fitly together is three wayes more set out, First From 44  
 the

the place the 4 *Carpenters*, *Zakerie* having said; The Lord shewed me 4 *Carpenters*: and here where I live was 4 *Carpenters* at the first comprehension of the 4 horns, Horn--s-- is builded four wayes: *Christ* was contemptuously called a *Carpenters* Son: and other foundation than *Christ* can no man lay saith *St. Paul*. 2. It is complear from the matter that he speaks of to building; and of fire the tryer of the building; If any man build upon this foundation, Gold Silver Precious stones &c. The day shall declare it for it shall be revealed by fire. 3. The prooffe spiritual, In *Athen* in 1637 I saw the body of our Lord *Jesus*, his blood fresh enough to do away the most filthy of my sins; and two dayes after my selfe as the dust of the streets trodden under foot; and so to ly for a long while together and then to arise a perfect man: It is behoofull that this Vision be an emblem of *London* to ly in the dust, and then my resurrection to be come about, for the opening of the books, \* and for the trial of works between *Papists* our burners and wee the burned. For many reason saith, surely the book of *God* doth discover such hellish delight as they have done against us, and that is the reason that the Beast and false \**Prophet* the deceiver of them who had received the mark of the Beast and worshiped his Image,) they both are cast alive into a Lake of fire &c. and this is judgement according to their works.

This is the hour of throatcutting this night come a fortnight, this was made the means of the first buying of the Horse when, not till above a year after knew I the texte *Rev.* 19, 11. I said, *Christ* or his Angel shall appear and prevent the throatcutters. I thought them to bee *Papists*, *Quakers*, and some of the *Prophane*: such like as the *Quakers* with their shew of holiness, seem to bee they who are placed before *Christ* his come.

†1 *Corin*  
3, 12.

\**ver.* 13.

Amen

\**Re.* 18,  
22.

\**Re.* 19,  
26.

†*Re.* 20,  
12.

January,  
17-  
1660

\**Mat.* 24,  
26.

coming in lightning. But ye are to put a great difference between the voice and the thought.

Daniel calleth an Angel a man, so the *Ass* \*calleth two Angels in white apparel two men. I have recorded it a reason, (they saying, This same Jesus shall so come as ye see him go into heaven,) of all the discourse of whitenesse: For if ye restrain the word, (shall so come &c.) To the cloud alone ye cut off all signes in *Mat.* 24. that he gives in answer to his Disciples question in verse 3. It must needs be a bad faith that saith, God gave *Nineveh* warning, but will destroy the world without giving it warning.

Of Man [and] Waters. First, I have lifted up my hands to Heaven in fiery passion before I have been *swore*, (2. I was then at the River *Hembar*, sent thither by a voice, (to the outward ear which was this and but one more so outward,) that said farre off me, To *Hull*. 3. I was then studying upon these Mysteries, and have now given an account of the time times and halfe in the *Revelat*: But of the times here I must say as in verse 7th. with *Daniel* I heard and saw but I understood not. 4. I was at the Waters clothed in nothing else but linnen, in Cap and Shirt I danced and made a thundering noise, so as men came up threear. 5. I then there lodged two nights at the White Horse-sign, at 45 year old: and just 49 is the distance between *Daniel* two last dates. Two Men describing a third Man one to the other, do usually mention age and cloathing, and the place whence he comes. These and the rest of the marks ye gather out of verse 6, 7. and 11th. 12th.

Angel, Fire, Millstone. First I said, they will burn my \*house, they will put in fire at a hole of my win- \* March  
dow and so will doo it; whereat I fled from my house 1662  
that night: A fit emblem for many must needs in 1666  
fly

chap. 2.

† Dan. 12

\* Janua- fly and be out of their houses all night. 2. I dreamed  
 28, 1663 and saw a burning which was from the beginning to the  
 end, as if all the world were burning: it sets forth the  
 greatnesse of the fire. 3. Above a month after the  
 † March said burning was made to reflect on my selfe, which  
 13, was from the beginning to the end. So it fell out, in  
 Re-10, that the Angel whose feet are as pillars of fire moved  
 1, the burners to begin in a Lane of my name: but as for  
 me he lodged my feet at *Burn* the two first nights of  
 burning. And about three months before moved my  
 feet, to E. in S. and to leave my books there; one of  
 that form that I sent to *London* at the end of 1664 into  
*Burthen Lane*. And one of that sort to B—. All before  
 the flame. And in *London* I left books and came forth  
 Re-10, 2 but two dayes before the fire. So in me ye have his  
 feet as Pillers of Fire. 4. The guise of God in those  
 Prophetick pieces, doth prove his eyes, (being to the  
 same man so above moved,) who sat on the White  
 Horse: to be like a flame of Fire: that is one chief mark  
 of horseman, and himen following him is another: other  
 marks ye may gather. 5. I was so clothed with  
 reproach by the name *Building*, as that the reflective  
 dream coming after ward in 1663, and the burners  
 being in 1665 spured into a Lane of that name, the  
 Re-14, reproach becomes as a thick cloud; and the person  
 14 like the Son of man sits on it: his eyes in *Rev* 1, 14  
 are like a flame of fire because it is he that hath com-  
 passed all this. 6. The Book is said to be open in the  
 Inofens day 1663 hand of him on Sea and Earth. I dreamed of a book  
 in my hand in which I turned down leaves, a leaf to-  
 wards the beginning and a leaf towards the ending  
 from Mens custome so to do that a book may readily  
 open. I interpret this Dream to be given me to prove  
 the opened Book of *Rev*. 10 and Book of *Rev*. 20, even  
 Old Testament and New. So because; 7. By reason

of a little Boat I went to the Sea in ordinary Providence and went into that narrow Boat, so was my right foot on the Sea and my left foot on the earth: then was my face toward E-- in Scotland, wither I was led in 1666. It was an old Cabalistical Axiome among the Jewes, *Lumen supernum nunquam descendit sine indumento*. Truth is content (saith Mr. Smith) when it comes into the World, to learn our \*language to conform it self to our dresse and fashion. Our Proverb saith of a man under reproach he is under a cloud. And this of the Jewish Doctors, Great is the power of the Prophets, who while they look down upon these sensible and Conspicable things were able to furnish out the Notion of Inelegible and Inconspicable beings thereby to the rude senses of illiterate people. We must not think it gives us formal Definitions of things; for it speaks according to the vulgal apprehension. So we find such expressions concerning God himselfe, as when he is set forth as Riding upon the wings of the Wind, sitting in Heaven and the like. When as we know that no place can contain God who fills all places.

Ye are to believe that a brief expression to signifie my eyes and feet like fire, (feet because he would and so did move my feet with fire before the great flame) could not be better given than by likening the Angels feet on Sea and Earth to pillars of fire. He is called in Re. 10, 1. A mighty Angel, also mighty is again brought into that Angel casting into the Sea a stone Because hiddenly the hand of God was on me to lead me.

I this morning a Visitation day sealed the Whores destruction on my thigh, and down I went to the Sea, the way lying by a great Mill-stone, I chose a stone in colour like it, and after prayer made on the sand I

† 166a  
cr 63\* page  
172

page 173

† Septem  
17. 62

- cast it into the Sea. But if I had missed or refused the doing it, after ye have put this question, To whom relateth the word? Hce three times mention'd with
- †Rev-19 the word, write, in verses 9, 10. linked to the Testimony of Jesus, bringing in the reed of *Re. 11, 1.* and the
- \*Re-14 bottle of Wine to the third Angel? If ye look backward in chapter 19. ye find no Angel speaking to *John*, but the Angel of *Re. 18, 21.* who casteth in the stone into the Sea: it is he that saith, Write, who cast in the stone, Blessed are the called &c: he saith these are the true sayings of God; he said I am thy fellow.
- †Re-19 9, 10 God on my spirit ordering the word Buy and Write, ordering the Stone, ordering the Wine, the Reed, and the Boat to this place and me to the Boat cleereth the argument, vizt. The Angel meant a man to be *Johns* fellow at this time and place when and where the Angel said I am thy fellow. Who is it that sets home this word upon me from the Sea, and that in two words *Mare* and *Reta* the Sea and a Net, with the Laughter presently after? It is Jesus the King of the Jews who likened Heaven to a Net cast into the \*Sea. In *September 62-* I wrote this voice, Christ triumphing by reason of the truth is the ultimate sign of his coming and is the White Horse.
- \*Mat-13 48 To Jew chiefly for to them is committed the Oracles of God: *Rabbie Becai* saith the Divine influx comes by the Ministry of Angels, who orders and disposes the word in the mouth of the Prophets according to the mind of God. And if it were not so there would be no Prophecie, and if no Prophecie no Law. So *Joseph Albo* designed Prophecie by the immediate orders of it. Conclude thence the Angel so standing and doing, said of old I am thy fellow: that is, as I should speak to you and do he did and spake.
- †Rom-3 This

This is that leading which Mr *Smith* learnedly pleads for before it came. A teaching by examples and similitudes, page 173. Because, 2 *Johns* fellow the Angel measures according to a man of the Angel 144 as on *Jerusalem's* wall: so in the text: And the *Jerusalem* is found by me, and the measure †144 is found to me, and the *Jerusalem* crosses to me, (Who said in 1660 †Re- 21 15, 17  
Christ or his Angel would appear.

If the text had said a White Horse should be bought and that the said Man at 45 year old should stand in Eminent on or by a River, and lodge at a White Horse Sign; and thou or thou hadst done it; I should have said I might have done this as well as thou: or ye might so have spoken to mee. Therefore:

To effect many things the Spirit used the inferior faculty of the Soul, and not the understanding part: in this see it, How should I ever have said if I had †Rev- 3 12  
not gone four, (I spake it in the text and for a while \* 1 Cor- 1, 25  
thought it too,) I was the Lord \* of all the earth: chap 2, 4  
The reason I since find to be this, The word of the 10  
Lord came to me, Is it not written, He called them †Joh- 10 34, 35  
Gods unto whom the word of God †came: in this sense his name on the White Horse is called, The Word of God: otherwise it were indeed blasphemy which in this place is truth: I cast a \* Stone by the letter into the Sea when I did not go out; but not without †Septem 1662  
abundance of the Spirit upon me did I do it: Thus the Witnesse on the third Angel Re. 14, 9, 10. is the white Cloud of verse 14, on which *John* saw one to sit like the Son of man: like because of our Lord's Humane nature that cannot be in two places at once. He hath †Re- 14 14  
a Golden Crown, for he compassed the gold Eagle Ring to his servant; in his hand a †sharp sickle: Of two men in our Harvest Field hard by the Stone, one with a sicke was immediately slain so as he had no time

to say to his fellow Mower he was sick; translate the Sickle to a Sickle, and say that Christ who waraeth us of the great \*Harvest, put forth his hand and slew this

\*Mat-13 Man: I saw the Man dead in the Field. Your Proverb saith I will sit upon your skirts when ye intend evil. There is not evil in a City, but that God hath done it permissively: here actively, yet he hath done it for the good of many Souls. A pillar also was on the

\*Mat-11  
18 Ring: He shall go no more out *Re. 3, 12.* They say of \*John he hath a Devil: and if ye will receive it this is *Elias.* How can that be? I know no miracles that John

†Mat-4,  
5, 6 like *Elijah* or like *Elisba* did? It is this he Baptized with Water and Preached Repentance: and this is the coming of *Elias*, even to turn the hearts of people aright: For I see that God hath a long time refused miracles, as in *John Baptist* he did.

The power of the word of Jesus the afternoon of making my first Supper, when I put for it 12. pieces of Silver into one of the 4 *Carpenters* hands, being at my door as I went out not knowing whither to go, but now he had rested that Scripture on me, Thou hast been unjust in a little, or a little unjust, Can the word of the Lord be unto thee? I should have said, O Lord consider if I have not been frequently just, for a few times unjust; but so he compassed not only the grain of Musterd seed to which Heaven is likened, even to my Soul a part of Heaven but also he so made way for the voice, To *Hull* by perturbing my mind, and this enfacing night I was cloathed in Linnen on the Waters of the River: and the next night in evening it was that I said, They call me *John Pors*: for I had imagined a paper in my hand wherein was written *John Pors* there at the great River. Because the foolishnesse of God is wiser then men. This occurreth to *Rabbie Alba* his lowest degree of Prophecie; 'It is when the imaginative part is most predominant

'nant, so that the Scene becomes too turbulent for  
' the rational facultie to discern the sense &c. To  
his highest degree ( I passe by herein the other two )  
I have compared the voice Buy and Write, also these,  
I will smite through the hearts of Princes: see how it  
answers to Re. 19. 15. to the sharp Sword. I will  
sell the Beast and false Prophet at a small value. Feast  
thy Tenants: Good Man *Weeks*, and other voyces I  
have compared to the 4th. degree.

Hear what the Spirit saith unto the Churches: it  
searcheth all things yea the deep things of God: viz.  
God would not give me On the Lamb 144 but 24. and  
by placing 12 he did make it up: and out of the vision  
of Lamb and 24 I came not with 1260 but with 1244  
God knowing if he had given me the just number of the  
letter 144 and 1260 ye would have said, The letter  
did but run in the mans brain; and this word from  
the Throne, Behold I make all things new, Write  
&c. had not been declared, (as now it is.) Is new Act  
of the Spirit. The like see herein, He gave me not  
in voyce *Abram*, nor the interpretation High Father but  
Grand Father Credit, nor *Isack* nor Laughter the in-  
terpretation of *Isack*: but, Ha ha ha ha &c: he did  
it to display the truth of the voyce, Write, Rev. 14. 13  
and of the voce seal Rev. 10. 4. and of the voce Reveal  
or Go take the Book that is open &c. verse 8, a voyce  
from Heaven being placed to all cares: And came not  
nor of giving not High Father but Grand Father &c  
doth display the truth of these words, A man can re-  
ceive nothing unlesse it be given him from Heaven,  
*John* 3. 27. Ye rob God of glory, If ye yet will say,  
now after about 5 years it came into thy brain that  
Grand-Father-Credit is the same with High-Father:  
For ye ought to say, both voyce then and sign now  
was from God: and the like in gathering the Eagles

into

† Novem  
1663

\* Decem  
6, 62  
Rev. 9,  
† 1 Cor-  
2-10

34  
12  
3144  
21 41

\* Re- 31  
5

† January  
1669

in to comprehension: and the like the Horse. Yet that God where he pleased made Books helpful and brought them before me, as he brought Jacobs Venison before him: so that I have a double feeling of the word that was in the beginning with God, one inward The Voice, the other outward the Books: that as Christ sensibly manifested himself to *Thomas*, so to this *Thomas* (who is also *John*) sensibly, Just before I went to live in *Paternoster* Our Father, I went there to live at the White Horsehead, I had lived in *Py-Corner*, and here I was delighted to read in *John* chap 14 chap 15 chap 16 and 17.

¶ I go away (saith Christ) the Comforter will come into you, and convince the World of sin of righteousness and of judgement: He shall take of mine and shew it unto you.

¶ All things that the Father hath are mine, Therefore said he shall take of mine and shew it unto you. First, he is come now, For he hath taken the Eagles and hath shewed in their gullets the words of Christ unto you. 2 He hath shewed the Vision of a white Fox: and he hath spoken eight

dayes after what he had heard of Christ verse 14: For the Spirit of truth on me said, Go tell that Fox the third day shall be perfected. This is a righteous way of reproving the world of sin: for what righteousness could it have been not to have lifted up the sign of the Son of man in Heaven by the Eagles; nor the Son of man on a White Cloud, (sith a Cloud took Christ from the twelve before two witnessing Angels in white apparel that said he should come as he went up) these gifts and treasure being of white things. 3 *Paternoster* Our Father a Street, I went from *Py-corner* to live in it at the White Horsehead, that hence I bringing the end of *Daniel* in, in 1636 to the proofe of

\*Gen 27

20. yod

†Joh- 20

27

†Joh- 16

14. 15

17 Decem

64

†8th day

\*Mat 24

30

†

6001

of the head against <sup>†</sup>Apists I suppose the giver of the name *Paternoster*, that Christ might this way display his his word of the Horse to be of the Father: All that the Father hath is mine. † John 16

Christ having adyised his twelve to wait at *Jerusalem* for the Promise of the Father <sup>†</sup>First, even the gifts of the Holy Ghost to Prophetic, as ye see in *Acts* 2. 3, 4. by fiery tongues the visible witnesser of gifts, as there in verse 7, 8, 9. with other tongues than ever they were bred up in: ye have the Audible witnesser like it to the like number of twelve in *Acts* 19, 2. 6th. Sith at the Bush that burned, God called to *Moses* at giving the Law, he chose visibility at giving the Gospel also: And that which was made a burnt offering by *Abram* to excuse *Isaac* the seed of Promise was a *Ram*. 4 Then the mystery of the White Horse being brought against the Beast and False Prophet, out of the name of a street given by the Mouth of *Rev.* 13, 3. Let us have faith, that now Christ is stopping that mouth, or slaying the Beast of that mouth which hath two horns like a Lamb, Kingly and Priestly government. 5 For this way Christ Proveth *Jacob* like, (*Jacob* signifying Heeler or Supplanter,) an heeler of his enemy, Bringing forth the Armies of Heaven <sup>†</sup>*Rev.* 19, in white <sup>†</sup>Linnen in 1662 after the White Horse of 11, 14, 1660, as a Regiment of Horse-men laid in ambushment to answer Babilonish Priests, (that I think fired *London*.) like as to *Baals* Prophets to shew himself a God that answereth by fire; so witnessing, The gifts of the Holy Ghost to be not only of Satisfaction to us <sup>†</sup>*1 Kings* now but in Prophetic also *Rev.* 19, 10: that it may <sup>18, 24</sup> be discerned who serve God, or follow a faith most acceptable to him, *Mal.* 3, 17, 18. 6. As a sign thereof, *Jacob* of two syllables is made three, in token of his Overcoming he is called *Israel* a Conquerer in battle. †

with God. This man in 1647 having the Pillar on his Seal put in, (for then men were so doing for a Kingdome to themselves, for a Kingdom to himselfe. When I

**Zak 4,** was upon the grizied the last colour of the 4; in the winter 1662 I laid claim to *Zakerias* his Horses and 4 Chariots to be mine: I say for time and place between the Mountains else I count not on them: since the end of 1662 I have not gone out; and that I shall go no more out

**Re-3, 12** as in 1647, I received my Sirname then lengthened one syllable by doubling after first it had been shortened one syllable; This act of the Spirit imports, Him

**Rev-3, 12** that overcomes is made a Pillar in the Temple of God. This standeth ingraven as it were on the Gold Ring with Serpent: a sign of his changed name since; and a mark of the sinner on the Horse by the unknown name, *Rev. 19 12.* I have compared thee O my Love to a company of horses in *Pharaohs* Chariots, *Cant. 1, 9* Another sign it is of Christ love.

**Feb 14, 1664,** 7. I dreamed that I sate in a high Gallery reading in a written Book until the Minister came. Then awaking immediately I saw a rich Queen or Countesse, to to whom I said, I will be sivil and will lead up *Litame-niah*: The adorning is a sign of the new *Jerusalem*, *Rev. 21, 2.* adorned for her husband; also that the Wife of the Lamb hath made her selfe ready, *Rev. 19, 7:* and that this is the time of God his fulfilling the Prophesie of the Grant of the Wife of the Lamb, fine white linnen vers 8: should cause us to prepare and adorn our souls; For this we know is the design of God in giving Dream and Vision which we know is true Prophesie, as teacheth *Num. 23, 6.* and as Jewish Rabbins affirm. Another mark of him on the horse is *it.* And,

8. With Divine pleasure I look down from the Mount *Olivet* to the Mountain *Olivet*, sith I read of two *Olive* Branches, (in a time wherein the two Sons of Oyle the Sons of the late C- the first, stand or stood

stood as well as their Father by the Lord of all the earths)  
 "empty out of themselves Oyle into the Gold: em-  
 ed they have the Oyle of Gods word in this time,  
 wherein I demonstrate the love of Christ by Gold Rings:  
 His hands are as Gold + Rings. The Jewish Priests close  
 up their Prayers and thanks (saith Mr. Lightfoot in his  
*Mifellanies*) to God with this word, Write him and  
 Seal him for an happy life in the day of Judgment.  
 For, This whole Book I look on as a warning given of  
 God, that we watch and Pray.

*Papists follow the Jews much.*

9. By my calling the ground of Bethel R--Wood at  
 the first, sith the ground Bethel which Jacob was lead  
 unto was called Luz at the first: I am ready to be-  
 lieve that motion of the seed of Abram, (he being  
 named upon me and his Son Laughter, as to Jacob from  
 the Ladders stop,) was in reference to this time; sith  
 it is no lesse love to see a time of 1260 called twines  
 of such a Net as reacheth from the White Horse Vision  
 1623 by 1260 to *Damaskus*, as 1290 doth to the White  
 Horse head thence reach, than was to Jacob: but the  
 witnesse of Text and Spirit now, having the Elder Book  
*Genesis* to these in *Rev.* 7, 13, is greater than the single  
 text then and Spirit then, 10 When Isaac was promised  
 his Parents laughed, whence he was called Isaac which  
 signifies Laughter; Yet was it made not of seeds as  
 of many, but to Abrahams seed as of one; our Apostle  
 applyeth it to Christ. \*And in thy seed which is Christ.  
 That the blessing of Abram might come on the Gentiles  
 through him, that we might receive the promise of the  
 Spirit through faith, verse 15. He hath redeemed us  
 from the curse of the Law being made a curse for us.  
 And as Isaac was flouted at by Ishmael, the Son of the  
 bondwoman, so the Protestants have been flouted at by  
 Papists. Now we brethren as Isaac was are the chil-  
 dren of Promise *Gala.* 4, 28.

\*Zach. 1

†Cant. 5  
14

†Gen. 28  
12, 13

†Job. 18  
36

\*Gala. 3

†Gen-25 Know saith God to *Abram* that thy seed shall be a  
 †stranger in a land that is not theirs and they shall afflict  
 them 400 years: also ye see it in *Acts* 7, 6. repeated.  
 In *Exod.* 12 it is 430 years after the Promise given saith  
 the view of Scripture: This 400 year began saith he  
 when *Ismael* and *Hager* were expelled *Abrams* house,  
 page 139 for *Ismael* flouting of *Isaac*. So then the more laughter  
 ye have to see *Isaac* a new in *Lartin* Ha ha ha ha, He,  
 fith it follo wed the word of our Lord *Mare* and *Reie*, By  
 how much the more ye laugh at the name *John* *Pors* or  
*John* *Padding*, by so the more ye are confirmed in the  
 faith of *Isaac* Laughter: And the more assured ye  
 are by faith herein, the more ye are assured that  
 this is the opening Heaven: For, who can be at  
*Bethel* the Gate of Heaven, or in view of heaven opened  
 \*Re- 31 and an horse to behold to assure the Promise and not  
 laugh, or not sing new songs, which ye heard of me a  
 new \*out of *New-begin*.

History to the prooffe of fulfilling the *Revelat*: in the  
 first 365 or 367 years. Hee ends *Hirarch* Apostolical,  
*A. D.* 68 with *Linas* a *Tuscan* mention'd by *St. Paul* in  
 the end of his second Epistle to *Timothy*; see *Pridius*  
 page 67. Those tribulations are contained in the ten  
 Grand Persecutions: (he saith that the persecution of  
 the *Arians* naming *Constantius* succeeding, his brothers  
 in the *East*, and *Valens* a bitter Persecutor, those are as  
 bad saith he as any one of the ten, before *Constantine* who  
 graced (beginning to reign *A. D.* 306) the Counsel of  
*Nice* with his presence. He was caught up into Hea-  
 ven in the year 336: But ye may not think that his Son  
 whilst his other two Brothers injoyed a great part of the  
 world, did persecute for he was busied in Warrs; To  
*Constantine* his Eldest Son he left, *France*, *Spain* and  
*Brittain*, To *Constance* Italy and *Affrick*, *Arianism* be-  
 gan to grow much toward the end of *Constantine* his  
 third Son: his Father favouring it a little before his  
 death

death, The text saith he was caught up: (who was  
 fair for it ye see to have ruled the world with a rod of  
 Iron,) To Gods throne: So it is, for saith verse 4th,  
 The Dragon stood before the Woman, (meaning the  
 Church of a true faith,) To devour her Child, a man  
 child as soon as it was born; even by that Heresie.  
 Hee assembled the Counsel of *Nice*. The Donation  
 of the Church of *Rome* which some held to be of him  
 is found to be a forgery. In his time *Iberia* and *India*  
 received the Gospel. His Subjects were freed from  
 Taxes. He was zealous for good Bishops.

\*Re- 13

5

†verse 5

That Counsel was not without thundring voices and  
 lightnings; said to come out of the throne, and Lamps  
 of fire, *Re- 4, 5*. To expound by the Temple to the  
 7th Angel that is to this 245 years from 1541.

The Voice out of the Temple of Heaven from the  
 Throne \*saying in the ayre, It is done; The little book  
 being open and warning given time shall be no longer,  
 but see. *Rev. 10. 6, 7*. All Thrones are but one to  
 God. The White Throne of *Rev. 20*. is the assurance  
 of opening the books. These words, Behold I make  
 all things new, Write; a dependent voice blessedly  
 brought to me in *New-Legin*: there at voice I did begin  
 anew in *January 1660* the well reputed first year of  
 C--the second. Hee and the D-of Y- are the high  
 Ones found wanting \*and visited: and the more pro-  
 perly coming from farre do they stand by mee. Their  
 Father stood by me in an hour of the greatest temp-  
 tation against *White-Hall*: And I heard he was crown-  
 ed in white. His first year being marked out by the  
 Vision of the white horse, his Father hath stood by me  
 in respect of time, or in my childhood. So have the  
 two †Women, who had the wind in their wings, (they  
 are now both dead,) and appeared to be helpers of  
 the one Woman in chap. 5-7-8: They (putting their

\*Re- 16

17

\*Isa- 24

32

†Zach- 5

9

pro-

profession for the *Epha* did bear it away over the Seas, To build it an house in the land of *Shiner*. *Shiner* signifies shake off, it was a plain on which the *Babel* builders builded, *Genes.* 11, 9. So is their time marked forth by four Men, two Women: and two Olive Branches that are but named their reign being almost nothing: also by a flying rowl of a curse that goeth  
 \*verse 2, forth, (I was set upon to write in *December 1659*.) to the destruction of house stone and timber thereof: And they have stolen and sworn falsely, if we look to *Oliver* their Father, On and to these on either side of the rowl, verse 2, 4, 5.

Secondly, Ye have it marked out by 4 chariots two  
 \*Zach-6  
 1-5, Mountains, and 4 severall coloured horses. Our Pro- verb calling books \*Chariots, and the text interpreting those 4, four Spirits or winds of the heavens, sith they here are said to go forth, from standing before the Lord of all the earth, the meaning is,

That like as the Angel of flight with the †Gospel, and the other following with a cry against *Babylon*, verse 8, are proofes to the third Angel who is found upon the white horse by voices and lightnings, *Rev.* 11, 18, 19. and by those General as ye heard was to the throne of *Rev.* 4, the Counsel of *Nice*. And a little before the throne of *Rev.* 20. even at 1541. 1546 and 1547, in Conferences at *Wormes*, and at *Oxford* in the *Marian* dayes, as speaks *Prædix*: And by the particular voices and lightnings 1625, at the edg and since in this white Throne: It appears I say that like as those Angels are to the third Angel, so are these 4 severall coloured horses Chariots or Books, proofes of the White Horse proofes of the great voice, or of the Temple in Heaven mans \*body, from the throne saying, It is done, or of the Lord Prophesied of in *Zake*, chap 4 chap. 5: and also in *Rev.* 11, being in verse 4 placed with

two Candlesticks Islands or Churches two, not counting Ireland, because of their late cruelty to us more then we to them.

Here he limits a time to discover thence by souls slain in that warre in <sup>\*heaven</sup> by the Mouth 42 being the same time that the woman dyeth 1260 dayes of years to be fed in the wilderness, or that the two witnessing books Prophecie, a time being allowed of 1000. years to discover by the life of them souls, living notwithstanding her enemy Death on the Pale horse that hath hell following with him, killing by the Beasts of the earth, even those men Angels of the Devil that being cast out of heaven to the earth he is well at first marked forth by a power over a 4th. part of the earth; and 1000 year after his bondage begun A. D. 300, by Gods blessing then on such Emperors as favour'd Christians his full growth who is Beast and Image and Beast and False Prophet by the mark of a lake <sup>\*of</sup> fire after the sighting the appearance of the white horse in Heaven, the Mouth and Beast with two horns, even the whorish *Babylon* on the Imperial Beast is well said to ascend out <sup>\*of</sup> the bottomlesse Pit; For *Napier* holdeth the Devils liberty to be that very year, 1300 and also that Pope *Boniface* the 8, did now withstand *Quisban*, shewing two swords page 233 and page 170 compar'd. By this ye see Gog and Magog, Pope and Turk full grown to go out to deceive the Nations that are in the 4. quarters of the earth, the number of whom is as the sand of the Sea. But how ere it occurs to those verses, yet we from Pope *Vitalianus* sending over in 666 the *Laten Service* into England just the year of the number of the <sup>\*Beast</sup>, is it that we by the flame of *London* just a thousand year after, do best sense both the Beast, and the Devils liberty, and the end of the warre of the mouth as well as the Prophecie

\*Re-12

6, 7

Re-13, 5

†Re-6, 8

†Re-12,

9

\*Re-19,

30

\*Re-17,

9

†Rev-20

7, 8

\*Re-13,

11, 18

of

†chap 12  
12

\*Re- 20  
4  
1365

\*Re- 12  
6

†Rev-6,  
9, 10, 11  
\*Re- 11  
1, 2

\*Re- 19  
8

of the two book witnesses end, by which on the white horse Vision 1625 God putting in my childhood a period to Scripture Dates, excepting the 1335 in *Daniel*, to which we are exhorted to wait, sith we see, The Woman coming forth first from under Antichrist, by *Hui* and *Jerome* of *Prague* two men witnesses to the book witnesses, might begin to profess the word of God against the Beast and his Image, (for which the bodies of those souls suffer'd death,) by the year of Christ 1365 being but a part of the 260: how ere yet they being eminent witnesses by death A. D. 1415, do with the afore noted following Angels of *Rev. 14.* shew this That the woman in her return out of the wilderness is to be manifested at severall times, and part of time, and therefore as to the whole summe 1260 doth best verse 6 expresse it; but in the other respect a time and times, counting the great time a thousand years by verse 4 of *Re. 20*, the times to be parts of 1000 even hundreds two, and the half 60. Now,

Seeing professedly ever since the Marian dayes the Ruling Powers or Kings with us have been such as in *Re. 6.* are friends to those fellows, To the souls which cry from under the Alter for vengeance against them who slew them, who have white robes given unto them, And this word, that they should rest until their fellow servants should be killed as they were should be fulfilled. It appears that God gave them (the measure of Temple and Alter and worshipers being considered, all the 42 months of the \*trampling rejected Court, white robes then to souls, that the Armies in white linnen, men now following the white horse might know themselves, to be of the number of the Bride of the Lamb to whom fine white linnen is granted; and that they are called to come to the Marriage Supper. And I say Christ the light of the world, the ad-

adviser of all to provide Oyle in their trined Lamps, therefore called those two Isles two Candlesticks, and the Rulers of them two Olive trees, of which presently ye have to what went before spiritual prooffe, But first,

Christ who is stiled Alpha and Omega disposeth himselfe so, First an Angel ascendeth out of the East having a seal unto 144000 Israelites. *John* hears harpers harping, that sing a new song before 144000, *Re. 14, 2* 3. 3. They are declared by a voice of many waters, to belong to the Lamb, verse 1. 4 They coming out of great tribulation they are said to have washed their garments white in the blood of of the Lamb meaning for his passion sake they dyed. Omegah is seen thus,

First, He that bears the name in spirit of Angel ascendeth out of the East, having it that was brought him by the Ingraver for his Fathers Armes; the Eagle under the Serpent on a seal Ring; the Woman flying from the Serpent, after her Son *Constantine* Lord of the Eagle, what could bee fitter for her Son, *Herson* by his new name of 1647. And a quarter part of honour it is to the Paternity of his Mother side the crosses comprehended in *Osob. 10th. 1662* in *Kent*; and in the *North*, where as speaks our Lord two Men have been in the field the one taken and the other left: Where Lord say \*they to him? Wheresoever the body is saith hee thither will the Eagles be gathered together; I was just by the Man. So ye have wings two, wings two, and wings two, six wings: For the 4th. †Beast is proved to have his word Come and see, by the emblem of the Pale Horse to this time. And the 4th. Beast is like a flying Eagle, The 4 Beasts hath each of them six wings about him full of eyes; it importeth strength of sight and flight; But the glory is our Lords, who added before the Eagles gathering lightning, and led

\*Rev-1,  
20

†Re-7, 2

\*Luk-17  
36, 37

†Re-6,  
7, 8.

†Re-4, 8

\*Mat. 24  
27

lead me to live two miles off, where two were slain by lightning and one left alive in the midst. For the best robe *Luke 13*, I bought wedding garments. And for the fatted Calf, I made a second Feast at the sight of a quarter of Veal. Put a ring on his hand, For

*\*Gen-22* this my Son was dead and is alive again. Thus saith the  
*14* Amen &c. *Rev. 3. 14*. The Lord hath seen or provided

from Amen at the end of *Paternoster 1637*. The third Feast (all to prove the word of a man making a great Feast,) was by voice, in a month of Feasting

*\*Decem-* Feasting thy Tenants, then I counted them and found  
*1664* them twelve and one a *Papist*, Hee I called a *Judas*,

a This *John* saw after his new songs in 1647 that the Crosse and Harp was lifted up in the place of the Lyon, to which is linked the opening of the books in *Re. 5. 5*, to which answers this opening the Vision of Lamb, and the Lyon lifted up again. 3 These are

declar'd from an eminent place of water, and by my lodging at the outgoing of 1662 North and South by two great Rivers; *Ezekiel* speaking of a never failing fruit,

*\*Eze-47* and of healing leaves, sets forth the water of life by two  
*9-13* Rivers in the *Heaven*, and *Zach* by living waters halfe

*chap-14* of them toward the former Sea and halfe toward the hinder  
*7* Sea: see *John 7. 38, 39, 40*. Christ hath made eternal

life, (the Prophets could not speak otherwise than in Parables of it) plain to us. 4 Those in the *Marian* dayes

having for his blood shed laid down their lives, answer the word of the end of the others rest under the Alter,

to be now fulfilled, sith a seed was given to me like as to *John*, and to this *John* it was said, Rise or I will arise I shall glorifie God.

The ten horns are ten Kings, that receive power one hour with the Beast. A name Death ye have in *Rev. 8.*

*†Re-17,* 8. Behold it is well that I parted with the eagle seal,  
*22* For now I having the hour-glasse and Death-head on a  
 seal,

feal, what doth God lesse than threaten the hurt of the second death to all who look not of what side they are of, and do repent them of the vanity of many Ceremonies and of all sins. Ye have the Armes to shew our high persons in their high places, Now of the Spiritual prooffe,

First. Of the servant of our Lord, sent to them.

Thou God say I art *Jehovah*, which name signifies Being, in him we live and move and have our being. Thou God seekest me, and heldst me in a dream as if many children who used the nickname had been behind me, and then immediately I was awake, and that voice as out of the mouthes of those children was immediately made. You Grand-Father-Creadir, you Grand-Father &c.

2. Thou God seekest us, For I dreamed and saw my selfe standing in an Isle, and a light came up it and lighted it and part of the body of the Church; this I called the flight of an Owl: she returned with her light and came up the other Isle and filled it with light, lightning likewise the rest of the Church: so that all was light except that little part next the Chancel; and it and the Chancel was left in darknesse. At my outcoming I said, They will call me the Owl and so blaspheme God. By the two Isles understand the two Islands *England* and *Swiland*: By the body all the Church beyond the Seas. Since it I saw *Oliver* pictured in the upper part of a man as an Owl riding on a Strawberry colour'd horse.

3 The High One that is ye see is presented high on a seat in the likenesse of a white Fox.

4 The High Ones that have been but now are low are presented low: For I dreamed and saw in the street a Company of Geese that cryed, Dry ha, dry ha. I have since from our proverb to call a foolish man a Goose, interpreted the Geese to mean men, and in that they are

a Company to mean a Counsel, so crying because of themselves and us drained dry as an heathy Mountain.

5 The Lord saw and provided in 1647, blazoning in  
 \*Phil-2, this heaven \*derision. First, In that I put in for a King-  
 47 dome to my selfe. 2 In that I feared to be buried so  
 as never to arise again; this against the strowers of the  
 ashes of *Hus* and *Jerome* into the River to hinder their  
 resurrection: For I looked on my selfe as dead, and be-  
 ing desired to eat said, Do dead men eat? 3 In 1657  
 I went from the white horse head to live again by the  
 Sea. 4 In 1667 I laid claim (calling to the Supper of  
 the Lord,) to be *Johns* fellow in that book. Ye have  
 1637 before.

This answers to the 4 syllables of my new name of  
 †Re 11, 1647: and to the 4 \*squared *Jerusalem*. Found in *A-*  
 16 pril the reen time of the year. 6 The Lord saw in  
 that because our Ministry say of a piece of bread the bo-  
 dy of our Lord, he gave me, A quarter of Lamb in  
 Vision, twenty four on it, answers the 24 wings of the  
 4 Beasts: and the 24 Elders.

\*January The giste of New years day, (It shall bring forth  
 1663 new fruit according to his monthes, *Ezek: 47 12,*)  
 I am \*out of *Kent* sent with a present with a present of  
 \*Cant 9, Apples. My Mother was born in *Kent*, and my selfe  
 5. hard by an Orchard, a place eminent, eminent for Ap-  
 ples. Who is this &c. I raised thee \*up under the  
 appletree, there thy Mother brought forth thee, there  
 she bare thee. Of *Sion* in shall be said, when he writ-  
 eth up the people, (Good man *Weeks*,) \*This man and  
 that man was born in her. The voices apply Scriptures.  
 \*Psal-87 He was a Smith, see *Isaia. 54 16.* and believe it is, to  
 †Re-11, destroy the destroyer *Rev 9 11.* To doubt of *Py-corner*  
 19 and of the upper end of the Butchery *Blow-bladder-street*  
 1663 and of that voice, is not to believe the Call to the Mar-  
 riage Supper, nor these a further prooffe of the opened  
 book.

God

God our Lord *Immanuel*, Led *Thomas* the Son of *Thomas* *Thomas* the Apostles with the little book, at the Bee-hives and Bishops-head, with a people that I knew not I left it there, to go forth. At Spittle the Lords day after, at the usual time of gifts at awakeing, (For who is <sup>† Cant. 6</sup> she that looks forth as the morning &c.) it was said, <sup>10</sup> Thou hast left the book sweet in the mouth \*as honey <sup>\* Re- 10</sup> at the Bee-hives whence honey comes. The Bishops head of *Rome* hath been bitternesse to our Ministers bellies. Thou canst make nothing of Spittle? No said I: 14 dayes after, It was said, Our Lord cur'd with Spittle a man born blind, this is the 4th. day *Judah* is the 4th. Son of *Jacob*, I finished my book at the sign of the *Lyon*, This is the *Lyon* of the Tribe of *Judah* who hath done this. Terrible as an army with banners, <sup>† John 9.</sup> *Papists* have dared to set forth this Cerimony, The Priest must by his left hand spit upon, put the spittle in to the ears and nose of the Infant, saying be thou driven away O Devil, for the judgement of God approaches, Hee must touch the ears saith *Durand* to hear the Com- <sup>Unreasonableness of the Romanists</sup> mands of God: the fingers put into the ears, page 107. God warneth them to hear even from a Town of Spittle. Many instances could I give: for brevity in this book I will forbear, saying, That I well sealed the evil spirits to hell with the end of my reed in 60, And well boxed the ears of the grizled horse in 1662. which leaped the white sur, but he dyed at *London*: the curse of the frowl enter'd into him, I did it to beat out the evil Spirit. They make a *Greek* letter like some Y with three tops, and blow thrice the Priest must upon the water of the Font to denote the Trinity: I had thoughts of writing three high words, (but I never did) in a pa- <sup>Page 103</sup> per, and with it a circle on the ground, past which the evil spirits might not come to hurt me. I bought upon Trinity Monday, the Dam of a Colt soled after her buy-

buying long; it, that Colt had three white spots and no more, the lowermost was a T most plain in the winter time when he eat grasse, But if he lifted his head to the height of a man it was rather an I than a T, signifying *John* and *Thomas*; this latter Appostle was led by the very senses to believe. He wilfully cast me, twice before my South Country journey and twice after. Dan

† Gen. 49  
17

is a Serpent by the way that biteth the horse heels, so that his rider shall fall backward. Satan (said I,) in that 14 dayes space of sealing with the end of the reed, (in which space I endur'd two short spiritual hells,) I will play up my game against thee to the uttermost.

Tolerable Arch-Bishops *Pridlox* begins A. D. 336: He ends those and begins Patriarch Bishops 514, with Pope *Jane* a Lasse of Mentz, a Whore, is say I, A notable prooffe of the Mother of Harlots, ascending, for each whoredom out of the bottomlesse pit to go into perdition,) *Egyptian* Magicians 999. Devouring *Abaddons* 1243. Incurable *Babylonians* he begins where he ended the former that is in 1563, and so in all the rest, and ends these and this Discourse with the beginning of Pope *Urban* the 8th. 1623 proceed two years in account. They kept all under the first 1000 years, from 365 say I;

\* Re-17,  
8.

If *Hiw* and *Jerome* dyed very old, they might begin their profession, (being the most eminent sufferers of death,) and faith of the first resurrection at the thousand year end, 1365; though I believe as *Napeir* saith, (for the Universal Warre at that little space before,) many then made the first resurrection, (and none before durst lift up their heads,) it of *Rev.* 20, 5, 6 is out of Poverty arising.

From that long time and succession of times in titles, ye gather easily the reason, Why the third Angel must be named and appear, ere the intendment of fulfilling

was of this, A Voice from heaven said, Write, Bless<sup>\* Rev. 14</sup>  
 sed are the dead which dye in the Lord, from hence forth  
 saith the Spirit, Yea, for they rest and their works  
 follow them; He had named above the three Angels &  
 books are called mens works; Ye have heard the books  
 four how they followed; and ye see cause for this limi-  
 tation of the word blessed henceforth. 10 Sixth our faith  
 doth not teach us to bless *Papists* that dy for Yet Good  
 man *Weekes*, (dead long since) teacheth us, being call-  
 ed on, as to believe the resurrection to be now, so that  
 inferior mens works are accepted by God, dying in this  
 faith. 11 Secondly, 12

Ye gather how unspeakably great that voice to me  
 was, Buy and Write, A treasure New and Old laid  
 up at our Lords \*Gates for his householders *so* 13  
 13, 52; see *John* 5. 35, 36. *John* 21. 20. *Mar.* 28. 29, 30. The Lord by suffering a *Serpent* on the Kings figure  
 to tempt me, with a fear of pride doth, (that ye may  
 may hear what the Spirit saith to the Churches,) teach  
 learning, That it is certain true, that our first Parents  
 were tempted by a *Serpent*. The spirit and letter, teach  
 eth much more surely than any Church. Kings and peo-  
 ple, followed the Idolatry of *Jeroboam*, (and few re-  
 forming Kings ye read of) the son of *Achan* who caused  
*Israel* to sin. Though *Israel* play the Harlot, let not  
*Judah* offend. Yet because of Gods love in giving them  
 his Oracles, *Daniel* calls them the holy people chap. 12  
 7. Therefore our present Ministry in White linnen may  
 be and are called the Armies in heaven. *Ex.* 19. 14  
 let them see, They, trespass not, (no nor *Papists* *Pha-*  
*rise* like, the counsel of God against themselves, but see  
 & acknowledge the reason the long ruling of Antichrist  
 the Court given to the *Gentiles* (unmeasured) of Vauke  
 ing the word, Write, from *Rev.* 3 to *Rev.* 14. 13. A  
 Court is nigh a Temple (without it saith the text,) as  
 papists.

*Papists* are nigh us: and because a City seems greater than a Court, and not to be trodden under foot by the lesse, therefore well is the City called also a Woman, a weak Woman is easily trodden under foot by a rude insolent company in a Court.

After the discourse of a man upon a red horse, and of an Angel, each of them speaking to *Zarba*, and the Lord by the Angel answers both them in and *Zacha*, with good and comfortable speeches, after the Angel had put his question to the Lord: The Lord saith he is jealous for *Jerusalem* and for *Sion*. And I am displeased with the heathen that are at ease. The heathenish people of our dayes, think they shall be heard for their many

\*Mat. 6. \*repetitions: The *Papal*ie and too many like them babble forth many *Paternosters*. But the spirit of truth from *Paternoster* hath laughed at their madnesse. The Lord

against them that are at ease and rest, hath shewed me the two horned *Beast* of the Pope; and that to it I may put the two horns of *Re. 13. 11.* so that the 4 horned Horn-f-- where I live, are by the Popes head of dead horns made 4 such as have scattered

\*Zach. 1. *Judah Israel and Jerusalem*. And the Lord shewed me

13, 19 4 *Carpenters*, then said I what come these to do? And he said, these are the horns, (ye must understand by 4 40000 of *Papists*), which have scattered *Jahab* so that no man did lift up his head: But these are come to fray them, (now these *Isles* may yeild 40000 fighting men being turned *Protestants*), to cast out the horns of the *Gentiles* which lift up the horn over the land of *Judah* to scatter it. A sign of laughter against the Beast with 4 horns,

is, that I who cast in a stone like a Millstone into the Sea should live here and see in 1662 that there was in this 4 horned Horn-f-- 4 *Carpenters* just before the white horse here bought, and after the stone if ye keep in memory what is said to both these, I must hope in ful-

filling this *vizt.* After these things, I heard a great voice of much people in heaven saying, *Halelujah* salvation and glory &c. For I sealed the whores destruction on my thigh spiritually, on that Visitation day, on which I call in the stone. And, Re: 19  
1, 2  
\*Sep 17,  
1662

This man on the red horse in 1647 in Kent, had in the North behind him 4 Calves 4 Beasts and 4 horses two whereof were red bay, one black and the other a white very Fleabitten: behind him were there red and bay horses speckled and white. A Finishing some Disputes A. C. 1669, between FP Gent. and TH or IP: For he on the white horse spiritually and providentially hath many names: And he had a name written that no man knew but he himselfe Re. 19, 12. My name, Given 1647 spiritually, was not written until 1662 in Sept. and I biotted it out again before I saw into the letter. He had a name written: yea, and it being shortned and doubled none could know it but myselfe; fully doth it answer to the the text of the fire. 1655

EP- Is there any Command to be imbraced as from God that is not grounded on Scripture? TH- answers, No, EP- there was a Command, to buy again and write again or to hell. Was this Command grounded on Scripture? TH- answers No, for I had no sight into the letter but obeyed the voice of the Spirit. EP- saith, Ergo, Not a Command from God. TH, Replyeth, Hear what the Spirit saith unto the Churches Re. 3, 13. Hear what the Spirit saith in the Scripture? Saith it not that Heaven was opened and Behold a white horse. EP- answers, Yea. Saith it these things to the Churches? EP- answers Yes. Doth Scripture and Spirit speak to us? EP- answers Yes or Yea. Thence TH- Concludes, Behold a white horse so in Scripture, Ergo in January 1660 of a white horse it being said, Buy &c. this voice on the Spirit of a man in the Churches, is in effect the same

...of a white horse, so it is in Scripture, but  
 a white horse. All that he had now to stick upon,  
 but that the Scripture saith not Bay, whereupon said  
 turn to the roth. of the *Romans* and I will shew you  
 greater difference. He said to the Minister by us, No  
 turn for.

*Sith, Kirjah sepher* The City of the book or letters.  
*Calo* My heart or a good heart, *Ashah*, The rending  
 of the vail, *Orniel* Gods good time or fit opportunity.  
 Though it be History contain a rare mystery as saith the  
 Interpreter of those *Hebrew* words: which I find appli-  
 ed to the sealed book of *Isaiah*. That the learned  
 will not read because rehearsed, and the unlearned said  
 he is not learned. Let the 27. be the City of the book.  
 For it is *Ashah* Vailed or sealed. *Calo* a good heart  
 only can take this City or rend this vail of the book  
 which heart I hope in Gods have had from my child-  
 hood, *Orniel* Gods fit opportunity. *Sith* Christ baptis-  
 ing with the Holy Ghost and with fire, saith of John  
 whom he hath appointed to carry till he comes, (he  
 a burning and a shining light.) Hath to manifest his be-  
 coming with the Holy Ghost now in point of honour as  
 is concerned, (sith none can say that Jesus is the Lord  
 but by the Holy Ghost,) to take this opportunity, his  
 eyes being as a flame of fire to demonstrate from the  
 book in *Revel. 2. Londons* flames. Let ye babble for  
 the Omnipotency of the Deity of Christ, only like a Pa-  
 ter that can say as he is taught. For if thou believe  
 not that God Commanded the buying of the white horse  
 to set forth the white horse in the *Revelation*, in vain thou  
 usest this word. I believe in God &c. The resurrec-  
 tion of the body and life everlasting. He is abad School  
 master, who puts a child to read before he teacheth  
 him his letters. God with thy soul offers to take a con-  
 trary course. Praised be his name.